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Hatlinger, M.E.C.

THE
MINISTRY OF SUFFERING.

— BY —

*revision
H. C. Child*
MRS. M. E. C. HATLINGER.

17/22
Author of "Israel's Two Sabbath Days," "Star, Sceptre and
Throne," "Israel's Perpetual Kingdom," etc.

"BELOVED, THINK IT NOT STRANGE CONCERNING THE FIERY TRIAL WHICH IS TO TRY YOU, AS THOUGH SOME STRANGE THING HAPPENED UNTO YOU: BUT REJOICE, INASMUCH AS YE ARE PARTAKERS OF CHRIST'S SUFFERINGS; THAT, WHEN HIS GLORY SHALL BE REVEALED, YE MAY BE GLAD ALSO WITH EXCEEDING JOY.—PETER.

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The Ministry of Suffering.

“IN THE WORLD YE SHALL HAVE TRIBULATION.”—*Christ.*

“MANY ARE THE AFFLICTIONS OF THE RIGHTEOUS.”—*David.*

IF, among the dear saints scattered abroad, there be those who are wading through “seas of trouble that come up higher than their girdle,” it is to you I now write.

You may often be led to question why the trials and sufferings follow each other so thick and fast, that there are times when “all the air seems dark with anguish.” Let us then examine together, for a little while, some of our Father’s words on this particular subject, and learn the answer there.

The Scriptures seem to bring plainly to view three special reasons why the people of God should have tribulation:—

First:—The inspired Apostle, writing to the “Brethren”, (Gal. 6: 1,) says: “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap” (verse 7); and a greater than Paul, speaking to His own beloved twelve, utters these words: “With what measure *ye* mete, it shall be measured to you again” Mat. 7: 1. This is a law of human life, which, as the case of Jacob (compare Genesis 27 and 29), and of David (2 Samuel 11 and 16, 22) give evidence,

applies to the believer as well as the unbeliever; the only difference being in the way it may be received by the former, and the consequent chastening effects upon him of a retributive punishment, which, after all, is only the natural result of his own former misdeeds; even as when we plant an acre of corn, we expect to harvest *corn* from that field, and not peas nor potatoes.

A noted evangelist has said to this effect; When there comes up into your life some peculiar trial, vexation or trouble, very grievous to bear, examine the "plant" very carefully, and see if the fruit you are called upon to harvest from it, does not bear a very close resemblance to seed which you yourself sowed, it may be many years previously.

But the Sacred Word shows us another reason why we suffer; and this brings us to the ministry of suffering, which performed its blessed office work even upon the Son Himself; "He learned obedience by the things he suffered," (Heb. 5. 8,) and "Was made perfect through sufferings," (2. 10,) and shall we, who are his "body," expect to be "made perfect" (11. 40,) in some other, or easier way?

To the true believer, this life is only a school of discipline, and preparation for the higher service of God, in the coming ages, and there are no teachers in that school, who advance their pupils so rapidly as *suffering* and *trial*.

Right in this connection arises a question, over which many halt, and are in doubt, viz: Does the Lord *send* trials and tribulations? He certainly *permits* them to fall very heavily upon his children, at times, and also upon those after whom he is especially calling; but he never

does this except, in his Wisdom, he foresees the outcome will be for his own glory, and—what is the same thing—for their greatest good. (see Lam. 3. 33; Heb. 12. 10).

The good Father sees a precious bit of pure “gold” in some dear child of his, but it is in the ore yet, all mixed with sand and slag. He commissions some human hand, it may be, to cast him into a “furnace of affliction” heated sevenfold; and see! how quickly the gold separates from the burning dross, and one pure, burnished lump, which reflects the Master’s image, comes to view. We must never lose sight of the fact, that it was the Father himself who prepared that last bitter cup of suffering, even for the “Son of his love” John 18. 11; but it was Judas’ hand that pressed it to his lips.

We take, it may be even prayerfully, some course in life which seems to us well advised, right, and for the best good of all concerned, and, lo, we find ourselves in “six troubles;” but He who permitted this—nay *perhaps even ordered it so*—does not forsake us even “in seven.” And this also is for our perfecting, and a part of the “*all things,*” that “work together for (our) good,” and of “the light afflictions” which “work out for us” the “eternal weight of glory, *while*”—Do not forget this part dear troubled ones; “*while* we look *not* at the things which are seen (the temporal), but at the things which are not seen” (the eternal). 2 Cor. 4. 18.

Also, we must remember to suffer *patiently*, if “buffeted” when we *do well*, otherwise we miss the blessing, and make little progress in our training for a higher life and service. “Tribulation worketh patience,” and logically, the more patiently we bear it, the sooner its office work will be accomplished in us. James, the apostle,

says, 1. 2; "Count it *all joy*, when ye fall into divers trials (R. v.), knowing that the trying of your faith *worketh patience*."

This *unreal* and *transitory* life is given us only as a training school for a life that is *real* and *eternal*, and the very moment we receive "the heavenly calling," along with it must also always come the *call to suffer*, "because *Christ also suffered*." 1 Peter 2. 21. We can become partakers of His divine nature, 2 Pet. 1. 4, only by first being made *partakers of His sufferings*. Then in addition to this, it cannot be denied, that like even any good earthly father, the Lord *does visit* or "*send*" upon his children, when they go astray, the chastisement of correction.

This is strikingly shown in all his dealings with his Israel, from the time of their deliverance from Egyptian bondage forward; and the Father's loving heart towards his erring children is also made manifest, for we read in Is. 63. 9, "In all their affliction *he was afflicted*."

"Whom the Lord loveth He chasteneth"—"Therefore, despise not the chastening of the Lord," for though, at the time, grievous to bear, it always works out the peaceable fruits of righteousness (rightness) unto them which *are exercised thereby*. Heb. 12:11.

We find in 1 Pet. 4. 19, that there are those who suffer "according to the will of God," and such are exhorted to commit themselves unto Him in "well doing." The Psalmist says, 119: 67, "Before I was afflicted I went astray," and "It is good for me that I have been afflicted, *that I might learn thy statutes*," verse 71; also, "I know, O Lord, that thou *in faithfulness* hast afflicted me," verse 75.

Tribulation rightly borne is always followed by great after blessings. Note the instances of Job and Daniel and Jeremiah—in fact, of all the saints whose experiences are left on record. Israel afflicted was Israel blessed and delivered, but when they began to “sow” discontent they “reaped” speedily a heavy harvest of disaster. See Numb. 11.

There is one more reason, and only one, why we have tribulations, for our loving Father in heaven *never inflicts suffering merely as a punishment, or penalty*, for wrong doing. Even when the last “besom of destruction” shall sweep this earth clean of sin, and its incorrigible subjects, it will be *death*, and *not suffering*, that is meted out to those, his enemies. See Luke 19, 27; Rom. 6, 23.

That last and most blessed reason why we should pass through the “deep waters” until, at times, all the billows seem to go over our very heads, is, that we may—oh, glorious privilege!—*be made ‘partakers of the sufferings of Christ’* our Saviour, and divine Head. 1 Pet. 4, 13, and know, as much as in us lies, the fellowship thereof. Phil. 3, 10.

There seems to be a little doubt in the minds of some people, as to what it signifies to suffer *with* Christ.

There are those who consider that nothing so counts, except persecution for his sake; but this cannot be so, for we read of “tribulations *and* persecutions,” and Paul the apostle reckoned among his tribulations, “shipwreck,” “perils,” “pain,” “hunger,” “cold,” “false brethren,” “the care of the churches,” etc., 2 Cor. 11, 25-30; and though we may never be called upon to “fill up” the measure of Christ’s sufferings as did Paul, by a martyr’s death, yet we may and *must*, if we be Christ’s, in some degree

have fellowship with, and be made partakers of that which remains.

The existing uncertainty on this question evidently arises from the failure to discern that there is a difference between suffering “*for Christ’s sake*,” and suffering *with him*, or being “made partakers of his sufferings.” In these days, and in this land of Christian enlightenment, it is not so often our privilege to suffer directly *for his sake*, though sometimes called upon to do so for the sake of “present truth:” but if, while living the life of faith and “well-doing,” we suffer “*wrongfully*,” then that is a part of our calling, (see 1 Pet. 2, 19, 20, 21,) and a privilege is accorded to us all, nearly every day we live, so to suffer in greater or less degree.

It is often demonstrated, that while living in this world a “blameless” Christian life and *doing well*—the very best one knows how—one may, nevertheless, be evil treated, spoken against, misjudged, misrepresented, reproached and made to suffer many things perhaps even for the very reason that he does *do well*, (see John 10, 32,) and yet this suffering not be, in any sense, really “*for Christ’s sake*;” but who is there that cannot perceive that, in all this, one does “*suffer with him*”? Very often, as that “elect race” to whom Peter wrote, (1 Pet. 1, 1; 2 9, R. v.,) are we “in heaviness through manifold trials,” which “trials” do bear a most striking resemblance to many of those which our beloved Master endured.

This brings us to the question, What were the sufferings of Christ while he was in the body of his humiliation, (Heb. 10: 5,) which was “a form of flesh of sin”? Rom. 8, 3, Emp. Dia.

As the long night of earth is now drawing to a close,

and the gray of dawn has already given place to the harbinger glory-light of the rising "Sun of Righteousness," we can begin to see to read more clearly many things in the wonderful plan of God for the salvation of the world, and to discover ever more and more sublime truths concerning the character, mission and sufferings of that "Lamb of God," who gave himself as a *complete* sacrifice—a *whole burnt offering*—in order to accomplish that salvation.

An exile from the bosom of the Father, and the glory that He had with Him before the world was, every step of his lowly earthly pilgrimage must have been one of greatest self-denial and keenest suffering, lightened only by the abiding consciousness that he was doing the Father's will, (John 4, 34; 5, 30,) and by the prospect of "the joy that was set before Him." Have we ever heretofore quite grasped the idea of *all* that went to make up the sufferings of Christ, or to what depths they descended even in those things which come within our poor comprehension and experience? Let us turn aside, for a little while, and examine very closely the divinely inspired record on that point, and then we shall be more able to comprehend, to the praise of his glory, the transcendent heights, depths and breadths of the sacrifice our divine Deliverer made to rescue fallen humanity, as well as to understand more clearly what is that measure of His sufferings, with which it is possible for us in any degree, to have fellowship; and then, when trials, tribulations and sufferings come to us, we shall, with the Spirit's aid, be better prepared to discern between those which constitute the legitimate "harvest" of bad "seed" formerly sown, those which are permitted, or sent, for our per-

fecting, and those which are either "for Christ's sake," or to give us blessed fellowship with him.

Commencing not long after his birth, the *jealousy* of Herod sought to put him out of the way by death, and all through his ministry, at least, there were those of his own blood (Judah), who "sought to lay hands on him" to put him to death, because they hated him "without a cause."

From the time of Herod's persecution until he was "about 30 years of age," Luke 3: 23, there is a long period of silence, only once broken by the historical record, see Luke 2: 42-52; but prophecy, especially under the light of recent, and most approved translations, lifts the veil just enough to give us a little glimpse back into those silent years; but that one glimpse reveals our divine Savior invested with a fresh crown of glory, honor and praise, inasmuch as by it we discover him to be in touch with our poor suffering humanity, in a degree we had not before dreamed of.

We know that, in order to become our perfect Savior, and be able to sympathize with us in all our sorrows and sufferings, it was necessary for Christ to descend to our fallen condition in every respect (except sin) that he might understand as it were, by actual experience, every phase of human woe, from birth to death inclusive, and be "tried (R. v.) in *all* points like as we." "He bore our sins"—*i. e.*, the consequences of them, which are *sorrow, trial, sickness* and *death*, and sealed with his own blood the warrant of our final deliverance from all four conditions. Why should we not believe that he bore the *sickness* as literally and really as he did the *sorrow*, the *trial* (temptation), or the *death*, and that there is no suffering of flesh any more than of heart, that he does not

know all about by experience? How, otherwise, could he “be touched with the *feeling* of our infirmities” (sicknesses—this, as also in 2 Cor. 11, 30, and 12, 9; Gal. 4, 13 and 1 Tim. 5, 23, *is the same Greek word rendered “sickness” in John 11, 4*), and be “tried in *all* points like as we?” He came to taste—yea, endure for over 30 years—all the consequences of the Adamic fall, and yet himself remain absolutely without personal sin. Is it then unreasonable to think, that those first 30 years of his life were spent in learning all the lessons of experience, in the lower “grades” of this great “school” of human suffering? The sufferings by which he “learned obedience” (Heb. 5, 8,) and was “made perfect” (2, 10,)—or, in other words, the preparatory discipline and training which were to fit him to become the “Author of (our) Salvation,” *must* all have taken place before he entered officially upon that work,—hence, within those 28 to 30 silent years, before the dove-like Spirit had descended to abide upon him in its fulness, (see John 1, 32, Luke 4, 1).

One of the first and most important lessons to learn in the school of mortal life, is in relation to sickness, without having experienced which, it is plain that Christ could not have been “tempted (or tried) in *all* points like as we;” for who that has never had pain or sickness could sympathize with, or understand in any degree, the trials of the poor tortured soul, from whose heart the anguish of physical suffering threatens, at times, to banish every vestige of patience? There are, without question, few if any occurrences in the life of a human being which have so great a tendency to bring him into a condition where he is thoroughly exposed to trials, while, at the same time, possessed of less strength and fortitude to

resist them, as does continued racking pain or other physical distress.

The man who is tried, or tempted, being always in sound body and perfect health, can have no appreciation of how much sorer that same trial or temptation would be to him who is ill, or enfeebled by disease; nor of how much stronger in spirit (because weaker in body) the latter must needs be to resist it.

Our Savior could be "wearied," (John 4, 6;) and weariness, when extreme, amounts to pain and sickness, as we all know. He could be hungry, (Matt. 21, 18,) thirsty, (John 4, 7; 19, 28,) and sleepy, (Matt. 8, 24,) and suffer the physical pain and laceration of the cross:—and all this after the Holy Spirit had come to abide with him, *in all fulness*;—why then, should it be thought a thing incredible, that, during his earlier mortal life, he should have experienced *sickness*, which is one of the most manifest consequences of Adam's fall?

In these latter days, when many are departing from the "old paths" of simple faith in God's Word *as written*, there is a continually increasing number of people, who go even so far as to declare that *to be sick is sin*, and thus throw a stumbling block into the path of many dear saints, whom God is purifying and perfecting in the furnace of physical suffering. This teaching is as unscriptural as is that other modern "school" (to which, in general principles, it bears close relationship) of "falsely so called" (*un-*"Christian") "Science," (1 Tim. 6, 20, 21,) which maintains that there is no such thing as sin, sickness, sorrow or death *except in imagination!* But "to the teaching and to the testimony!" It is no more a sin to be sick, than to be in sorrow and trial, or to be dead!

All these conditions are *consequent upon* the original sin, but, in and of themselves, *are not sin*; neither is their presence *necessarily* any indication whatever of personal sin in the sufferer, nor of God's displeasure towards him; for "The Son of His love" who "knew no sin" was "tried,"—was "a man of sorrows" and "was dead,"—and without doubt, "*sick*" also. (See Is. 53, 10, R. v. mar.)

That certain diseases were sometimes sent upon certain individuals for special sins, or for special discipline and blessing, (see 2 Cor. 12, 7-10,) we find recorded in the Word; and, that living an upright and blameless, *and consequently an hygienic life*, will reduce the amount of sickness and sorrow to a minimum, and greatly delay death, is also Scriptural truth; yet, for any one, who is born into this our lowly mortal estate, wholly to escape disease and pain, is as impossible as wholly to escape sorrow, trial and death; for all these are our inalienable heritage from Adam, in which each and every one, who partakes of his nature, *must* have share. The little innocent children, who have known no personal sin, stand at the very forefront of the battle with sickness, diseases and death; is it heresy to believe that He who specially blessed them, can and does sympathize experimentally with all their unmerited suffering?

"He saved others, himself he cannot save" (and save others too), is true of his death; may it not be as true of his whole life, and, that this was the principle which underlay all his power to heal in those former days, even as it also underlies his power to *save and heal* to-day? "He is able to succour them that are tempted, *in that he himself hath suffered, being tempted,*" (Heb. 2, 18.)

We are rescued from death because he “tasted death”—we are saved from sin because he experienced, objectively, all its malice—we are saved from sorrow because he drained its bitter cup to the lowest dregs—we are saved from trial because he was tried; why should it not also be believed, that we are saved from sickness, *because he was made sick?* (See Is. 53, 10, R. v. mar).

Oh, our Jesus is a complete and perfect Savior—nothing lacking in experience, sympathy or power!

He was made “in the likeness of sinful flesh,” and it is not to be supposed that he escaped any of the natural events or consequences thereof; but he, being in himself, absolutely without sin, did not have to suffer in addition thereto, as do we, the consequences of personal misdeeds.

But, all this is not mere theorizing. Come with me to the 53d chapter of Isaiah,—Revised, and also Leeser version—verses 3, 4—“A man of pains (L. v.), and acquainted with *sickness*” (R. v. mar.)—“*disease*” (L. v.) “Surely he hath borne our *sicknesses*” (R. v. mar.) “*diseases*,” (L. v.), and carried our sorrows.” Verse 10:—“It pleased the Lord to bruise him, he hath put him to grief” (“*made him sick*” R. v. mar.): This whole passage in L. v. reads:—“It pleased the Lord to *crush him through disease*.” Then we find in 52, 14, that his *form* and *visage* (“countenance” L. v.) were both unusually “marred,” and, 53, 2, that he had no “comeliness” of person, or “beauty” (“countenance” L. v.), that they “should desire him” (“look at him” R. v. margin); thus, even in this also, can he have sympathy with every dear saint, who, like St. Paul (2 Cor. 10, 1, 10), feels himself, in any way, personally repelling.

The taking of this body of his humiliation formed a part of the sufferings of our blessed Lord, who was, and is now again, "the image of the invisible God," but came to earth to attract men and women unto Himself, *not* by his personal beauty and attractive appearance, nor by outward show, but by his divine character, and Godlike life and teachings.

He knew also the sorrow that comes by the death of loved ones. Somewhere between his 12th year and the crucifixion, his foster-father, Joseph, with whom he had long lived in obedient subjection (Luke 2, 51), was undoubtedly laid away to rest (comp. Luke 2, 51 and John 19, 26-7); and there was Lazarus, whom Jesus loved, and no doubt others of those bound to him by ties both natural and spiritual.

Then, after he "began to be about 30 years of age," how the enemies and false accusers multiplied around him, although previous to this he had been "*in favor*" with man as well as with God (Luke 2, 52). Even his own mother and brethren (Mark 3, 21, 31) now called him *insane*, (take courage, ye earnest-hearted believing ones whom the world calls cranks!) and many others said, "He hath a devil, and is *mad*."* The "orthodox" of his own tribe called him Beelzebub (Matt. 10, 25),

* The fact that the change in our Lord's appearance and conduct was so great as to cause even those of his own house to consider him "beside himself" would seem to indicate that previous to that time, as regards the general tenor of his *human* life, and the incidents ordinarily appertaining to such a life, he had not, in outward appearance, differed in marked degree from those other sons of Adam—"his brethren," but had shared their common lot in every respect—"It behooved him in *all* things to be made like unto his brethren." Heb. 2, 17.

and charged him with being a Sabbath breaker, a glutton, and a wine-bibber. They made him out a liar and impostor (Matt. 27, 63; John 8, 13, 53), not forgetting to taunt him even concerning his lowly birth, kindred and place of abode. They often took up stones to cast at him, and again and again "sought to take him."

He knew what it was to be poor,—“Not where to lay his head,” and destitute of even the small coin necessary to pay his tax.

He “suffered being tempted.”—He was “despised and rejected,” misunderstood, misjudged, falsely spoken against, misrepresented, evil entreated, hunted by his enemies, “wounded in the house of his friends,” betrayed by one of his own familiar companions to be delivered up to his enemies, denied by one of his closest friends, and forsaken by all his chosen followers.

Then came the imprisonment, the mocking purple robe, the cruel, thorny crown, then the spitting, the blows by reed and by hand, and the false accusations, in consequence of which he was finally led away, weighed down by his own heavy cross, to meet the death from which his human nature had recoiled in dread, only a few hours before (Luke 22, 42), and in which he was “numbered with law-breakers” (verse 37, Emp. Dia.). And all this occurred, because “the chastisement of our peace was upon him,” and because the world hated him for the reason that he was “not of the world.”

Ye dear troubled, suffering ones, whose “citizenship is in heaven”—cast your eye over this list of the sufferings of our Savior-King (the half of which is not here told), and see, in how many instances, they touch a responsive chord in your own experience. It will be a

help to you, to realize that He has passed over every step of the road before you, and left the glory touch of His blessed footsteps all along the way. Only *see to it*, that, like Him, ye suffer *in well-doing* and not “*for your own faults*,” and then “*rejoice in tribulation*” knowing that “*if we suffer we shall also reign with him.*”

Before he went away, he left to us who believe on him these precious words for our unspeakable encouragement:—“Ye are not of the world . . . therefore the world hateth you,” and “ye know that it hated me before it hated you” (John 15, 18, 19). “The disciple is not above his master, nor the servant above his lord” . . . “*fear ye not, therefore*” (Matt. 10, 24, 31). “In the world ye shall have tribulation, but *be of good cheer, I have overcome the world.*” John 16, 33.

When we are about to set out on a journey towards a certain place, if one who knows the road perfectly by experience, should tell us that every rod of the way was uphill, rough and rocky, and then after travelling awhile we should come to a long stretch of smooth and level road, we would at once conclude that we had missed our way, and were not going in the right direction to reach our desired destination. Precisely so is it with our journey towards the Celestial City. Since Jesus, who has been over, and knows every step of the way we have to go, uttered the above words, and *very many* more of like import, if we should find ourselves, for any length of time, pursuing a path in life which is exceedingly smooth or pleasant, and free from sufferings and tribulations, then we can be very sure that we are on the wrong road, and should begin at once to retrace our steps, and seek out the old, *right*, though *rough* and *rocky* way.

Therefore, dear suffering “Children of the Bride-chamber,” in whose tangled pathway the sharp, bare rocks and thorns seem very thickly strewn:—whenever ye are counted worthy to be “made partakers” of *any* of the least of the sufferings of your “Beloved” of which the Scriptures speak, “*be patient*” (Rom. 12, 12),—nay, even “rejoice” (1 Pet. 4, 13), knowing that “if so be ye suffer with him,” it is “that ye may also be glorified together” (Rom. 8, 17); and that it is written, “*If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.*” Heb. 12, 8.

And now, finally, beloved in the Lord; “Lift up your heads; your redemption draweth nigh!” “You shall not always go saddened and heartbroken. God will bring your dead to life—God will staunch the heart’s bleeding—I know he will—‘like as a father pitieth his children,’ so the Lord pities you. The pains of earth will end. The dead will rise. The morning star trembles on a brightening sky. The gates of the East begin to swing open. **THE DAY BREAKETH!**”

All hail to Yahveh-Christ, “the one who is, the one who was, and the ONE WHO IS COMING—the Omnipotent!” Amen, and Amen!!

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“*And God shall wipe away all tears from their eyes; and there shall be NO MORE DEATH, NEITHER SORROW nor crying, neither shall there be ANY MORE PAIN; FOR THE FORMER THINGS HAVE PASSED AWAY.*”  
—Rev. 21, 4.

# Words of Cheer.

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**L**ITTLE CHILDREN, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, *Whither I go ye cannot come*: SO NOW I SAY TO YOU. Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are MANY MANSIONS: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself; that where I am there ye may be also."—*Jesus*.

"And I saw the holy city, new Jerusalem, COMING DOWN OUT OF HEAVEN FROM GOD. And the wall of the city had *twelve foundations*. And I heard a great voice out of the throne saying. *Behold the tabernacle of God is with men, and he shall dwell with them*. "And the city hath no need of the sun, neither of the moon, to shine upon it, for the glory of God did lighten it, and the lamp thereof is the Lamb. And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's Book of life."—*John*.

"Here we have no continuing city, but *we seek one to come*." And "He (Abraham) looked for *the city which hath foundations, whose builder and maker is God*."

"FOR OUR CITIZENSHIP IS IN HEAVEN; FROM WHENCE ALSO WE WAIT FOR A SAVIOR, THE LORD JESUS CHRIST: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory."—"But concerning the times and seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. WHEN *they are saying, Peace and safety*. THEN sudden destruction cometh upon them; and they shall in no wise escape. But *ye, brethren*, are not in darkness, that that day should overtake you as a thief: we are not of the night nor of darkness: SO THEN LET US NOT SLEEP, AS DO THE REST, BUT LET US WATCH AND BE SOBER."—*Paul*.

"This same Jesus which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen him go into heaven."—*The testimony of two Angels*.



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